/321 cont./

622 and represents the village before the strangers. He performs these duties personally, without an intermediary. He does not announce his orders in men's councils (such institutions are lacking), but goes from house to house. He transmits announcements to other villages by messengers, who, however, are not further legitimatized.

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622 621 His power, however, is only a limited one; it rests entirely on the good will of the villagers. If they are dissatisfied with him for any reason, they simply move away and leave him alone. Souza Villa Real already reported such a case in 1792 (1). On a

1. Rev. trim. 11, 1848, p. 416.

trip by way of the east arm, on a sandbank five days below the northern end of Bananal Island, he met Indians who said that they had migrated from their village because of disputes with their chief, whom they regarded as an evil sorcerer.

/322/ In former times there seem to have been quite a number of tribal chiefs. In 1908 only four chiefs were named (1),

1. In 1792 Souza Villa Real also mentions only four chiefs of the Karajahi, but only from hearsay; Rev. trim. 11 (1848), p. 432.

whereas quite a number of villages were without chiefs (see succession /see pp. 266 -267/). The southernmost chief was Fotuna in Village No. 14, the rest were Cyriãki in Village 18, Tumanakú in Village 21, and Crisote in Village 22. It appears that their power is, in the first place, limited to the village concerned. The young people of other villages, however, also seem to gather around them; at any rate, in the villages with chiefs I regularly came across an unusually large number of young men. My Karajá rowers also willingly obeyed the commands of these chiefs. The men from the individual villages who were called capitão by the Brazilian boatmen are not Indian chiefs,

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624 but mostly men who understand a little Brazilian and, as a result,
191 act as intermediaries in dealings with the boatmen (for example, Ilk).

622 During my stay at the mouth of the Tapirapé I observed
571 that there may also be rivalry between chiefs. On the down-stream journey, in Village No. 18, I met two chiefs, the good-natured old tribal chief Cyriãki and a so-called capitão, the energetic, feared Chico Cadete. Of the two, Cyriaki had the more dignified bearing, though he had no following in the village; Cadete ruled there absolutely, so that Cyriãki was left entirely in the background. On the upstream journey I met the
[439] village in the act of undertaking a trading expedition to Santa Maria. When I returned from my navigation of the Tapirapé, I found Cyriãki in the village on the mouth of the Tapirapé. He had moved from Village 18 on account of disputes with Cadete and had settled here in Village 17.

632 The privileges enjoyed by the chiefs for their administration of office are the following: They do not work in the plantings; they do not hunt, and they fish only for tokunaré, pintado, and pirarucu, besides tartaruga and tracajá. They are not subject to any restrictions in diet. They may have several wives, who live together in their houses; there is no chief wife. Their houses are built by the villagers; they are sometimes larger and higher than the other houses.

[562] If the chief is absent, he entrusts the leadership to his wife his son also seems to represent him frequently.

The chief is educated for his position from infancy on. After an ablution with hot water, he lives for four years shut in a special hut; here he learns from his father the dances and dance songs, the administration of justice, and whatever else is necessary for his office. He may already pronounce decisions, which are announced through his father. In return he is given arrows, stones for lip plugs, and similar things as gifts. The apprenticeship ends with a large festival.

[562] The chief's successor is his son. If he only has daughters, one of them becomes chief (hãuẽkẽ, dẽrõdi). If she marries,

/343 cont./

192 north horde. With Ehrenreich's Karajá words and Castelnau's
184 Sambioá words and Coudreau's Karajá words my records show
[114] correspondences as well as differences. The latter probably go back in part to misunderstandings on both sides, as may be definitely proved in a few cases. With regard to the Šavajé language, there are several very striking differences, the reason for which is as yet unknown.

197 The language of the Karajá, for the time being, is still to be regarded as isolated; the few agreements with Ge languages do not, for the present, justify our counting it among these.

192 From the beginning I followed up the differences between
196 the men's dialect and the women's dialect, which Ehrenreich (1)
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[113]

1. "Materialien zur Sprachenkunde Brasiliens /Materials for Brazilian Linguistics/": I. Die Sprache der Caraya (Goyaz) /The Language of the Caraja (Goiáz)/. Zeitschrift für Ethnologie, Vol. 26, 1894, p. 23.

discovered, and in this way obtained a great number of women's words. Those from the south horde were obtained directly from women, those from the north horde from men. The latter were able to say many words immediately; often, however, they reflected a long time before they found the word. It is doubtful whether they always gave the proper word; in any case, the women's words from the north horde should be taken with some
[191] caution. The men described the language of the women as ibinálí = very poor. They maintained that the two sexes did not understand all of each other's expressions, but that there were words which were foreign to the other sex. My records have so
194 far not confirmed this assertion. The chief difference is that in
562 the women's language a k is inserted where, among the men two vowels stand next to each other; the initial k of the women is omitted among the men. Ehrenreich gives a few further

/343 cont./

194 modifications (2). That the omission of k is regarded as the

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[191] 2. Ibid., p. 24.

chief characteristic /344/ of the men's language may be illustrated by a joke of Pedro I. Pedro said one day that my companion Adam was a woman because he says sakuba (= jacuba, the Brazilian name for a drink made of farina, rapadura /Port., a form of sugar/, and water); if he were a man, he would have to say šăŭbă. Probably the women's dialect with a fuller sound represents an older form of the language. For there can be no question here of a different language which could have originated through the taking in of women captured from alien tribes during [n27] battle. First of all, the taking of alien women (Tapirapé, Kayapó, Šavajé) is too limited for their language to be a possible influence, on the other hand, the deviations from the men's language are too slight to permit viewing the women's language as of foreign origin.

194 In speaking, many syllables are swallowed, especially at the end of words; the mouth is only slightly opened, so that a soft, indistinct speech is produced. Yet they are able to make themselves understood in a whisper far over the water. The intonation is slightly singsong, the manner of speaking uneven. Sometimes the syllables are uttered in rapid succession, then again a syllable is drawn out at length, just as though the speaker were considering how to express himself further. And this goes on in confused alternation, a way of speaking which the Brazilians greatly like to imitate. Perhaps the custom of pronouncing short-ending words long in compounds (mānắ -- mănāūlắ, mănādjū, etc.) goes back to this.

195 In conversations among themselves the listener accompanies the speech of the other with many nde, nde (= yes), hm̃, hm̃, or he repeats the last word of every sentence. In communicating with Brazilians they like to start the sentences with ăhĭ́ (= there) and to ask after every explanation: săbĕ́ (= understand?). In

/344 cont./

191 general, they pronounce Brazilian words badly; they seldom succeed in pronouncing f correctly, usually they say p for it (pãcõ for facão, žípre for chifre, pãrinã for farinha, pãsẽr for facer).

126 For the list of words and texts recorded by me, along with the translations, see the appendix I and II /untranslated: see the foreign text, pp. 415-482/.

18. Myths.

793 126 115 Myths were told me by two persons: Chief Cadete Chico of Schischá told me the creation myth; I obtained a second version of this, as well as all the rest, from Kuriší. Usually he told them the most vividly and in the greatest detail the first time, and considerably more simply in repetitions. Some features had to be verified by much questioning, if they were overlooked in the first notation. When questioned, Kuriší said that he was telling the myths as his mother had told them to him. According to this, the myth seems to be handed down through the mother among the Karajá. To me it was surprising that he professed not to know any of the myths reported by Ehrenreich /345/ ("Beiträge," pp. 39-44), with the exception of the howling monkey myth. Apparently they were truly unfamiliar to him. This is all the more surprising since he is the grandson of Pedro Manco, Ehrenreich's informant, and thus should have known about the store of myths preserved in this family.

793 [619] [875] [821] The Karajá regard the Furo das Pedras as their original home. There the ancient Karajá lived under water. They regard the Savajé and Šambioá as their tribal kinsmen. Animals are regarded as beings like human beings, so that transformations of human beings into animals and the reverse play an important role. They think of the stars as inhabited by creatures who temporarily came to the earth and there came into contact with human beings.

6:Cook M-3,4 (ca. 1900) 1909
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truded below the coat. They eyed it carefully from head to foot, riveting their gaze for a moment on the feet, then slyly opened the hood a little to peer in; and when they saw the physiognomy of their savage brother with nearly all the paint wore off, grinning at them from away back in the dark, they were highly amused.

A Karayá village we visited near the mouth of the Rio das Mortes—River of the Deaths—is so remote and out of touch with civilization that the inhabitants understand scarcely anything of the Brazilian language. Nor are they cordial to strangers, regarding them, instead, with suspicion, for the reason that they are subject to attacks by the Chavante Indians who live up the Rio das Mortes. While we were calling here, one of the women sought to obtain a shirt from me for her young son. To make me understand what she wanted, she used the sign language, imitating one's movements when a mosquito bites one on the shoulder and he crushes it, the drawing on of a shirt, and the feeling of contentment that " mosquito no bite more."

My umbrella aroused the curiosity of the savages wherever we went. Knowing that it opened somehow, one of them took it once and stood it point downward, apparently expecting it to open. As it did not do so, he passed it to me to show him and his companions how it worked. As I opened it suddenly and it spread its wings, like some old, black goblin about to fly on an evil errand, the women uttered a low scream of fear and surprise. They often felt of my linen coat and trousers, and my shirt, then made signs to me that these articles were very good to protect one from the flies and mosquitoes. They evidently thought that this was my only reason for wearing clothes. They also fingered my hat and boots, and pulled my mustache to ascertain if it were real, or false, and gazed at me as I wrote my journals for writing was a mystery to them. To many of them I was a freak well worth going a long way to see.

The Christmas season occurred while we were in the savage world of the Araguaya. What an extraordinary Christ-

6:Cook M-3,4 (ca. 1900) 1909
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609 Many of them are painted black and red, and have their faces daubed
[302] with a thick layer of black soot; others wear upon their heads
[301] crowns made of beautiful feathers; while others again, have
[237] their hair braided and decorated with the brilliant crimson
[411] and gold feathers of the macaw. All are armed with spears beautifully decorated with feathers, and with bows and arrows and heavy killing clubs. They present quite a military spectacle.

Disembarking, the first thing the visitors do is to show the savages their arms, especially the repeating rifles, which fill them with awe. The chief now hastens to declare that he and his people are friends of the white man, saying: "The Karayá is the friend of the white man; there is no lie with us," repeating this twice. Confidence established, some trading may be done without difficulty. Small children, and particularly, young girls, are very shy of the strangers, and usually creep into their huts and cover their faces with their hands. The visitor is never troubled by beggars, and rarely has anything stolen from him.

13 The Karayáhy division live along the main stream of the
162 Araguaya between São José and Santa Maria in twelve or
[648] fifteen villages or encampments, one of which, near Santa Maria, was completely wiped out in 1881 by the Kayapó
361 tribe. Their villages are not so clean as those of the Sambiõa, nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely notice any movement of the lips; nor do they seem able to repeat exactly a sentence just uttered. They have many sounds which they produce with the tongue and swallow the
192 last syllable. Apparently, their speech is not related to any Brazilian aboriginal language. The most remarkable thing about it is that they have one dialect for the men and another for the women; though only a few words are entirely different, and with most of them there is but a slight, unimportant change.

142 Physically, the Karayá are one of the finest of the aboriginal races of Brazil. They are of medium size, slender and